The Liberalist

Volume XXXVII DECEMBER, 1960 Number 9

PUBLISHED BY THE PEOPLES CHURCH OF CHICAGO

It is coming, Old Earth, it is coming tonight!
On the snowflakes which cover thy sod
The feet of the Christ-child fall gentle and white,
And the voice of the Christ-child tells out with delight
That mankind are children of God.

—*Phillips Brooks*

THE CHRISTMAS SEASON IN THE PEOPLES CHURCH

Every day, Monday through Friday, WBKB-TV, Channel 7 ..... 6:50 a.m.

Every day, WFMF, 100.3 ..... 10:00 a.m.

Sunday, December 4—Dr. Bradley's subjects:
"Cost of Priceless Things," broadcast by WLS ..... 11:00 a.m.
WCFL, Vesper Broadcast ..... 5:45 p.m.
Chicago Sunday Evening Forum, Broadcast by WEBH-FM
Dr. Bradley's subject: "Overcoming Tensions" ..... 7:00 p.m.
Uptown Temple Club, Anderson Hall—"A Hobby Artist in Mexico" illustrated with colored slides, by Ethel Wells Smalley.
Public invited. Donation 50c. Refreshments ..... 5:00 p.m.
Monday, December 5—Woman's Club, Mrs. Hulda Winbaugh, Chrmn.
Presenting Ethel Wells Smalley in "A Hobby Artist in Mexico," illustrated with colored slides. Hostesses: Mrs. John Raven, Mrs. Wm. Farnsworth, Mrs. Alice Pearson and Mrs. E. B. Eddins ..... 1:00 p.m.

Sunday, December 11—Dr. Bradley's subjects:
"Being Ready for Christmas," broadcast by WLS ..... 11:00 a.m.
WCFL, Vesper Broadcast ..... 5:45 p.m.
Chicago Sunday Evening Forum: (Broadcast by WEBH-FM)
"Goodfellows' Night" Concert, Chicago Tribune ..... 7:00 p.m.
Professional and Business Woman's Club, Sunday Afternoon Tea and Christmas Party. Christmas Movies, carols and a visit from Santa Claus. Everybody invited. Donations of toys and gifts for the less fortunate accepted ..... 4:00 p.m.

Monday, Dec. 12—Woman's Club, Mrs. H. H. Lurie, Chrmn.
Birthday and Christmas Party for members only. "Christmas in Many Lands," by The Northland's Ladies Trio and Reader ..... 12:30 p.m.

Sunday, December 18—Dr. Bradley's subjects:
"Joining the Wise Men," broadcast by WLS ..... 11:00 a.m.
WCFL, Vesper Broadcast ..... 5:45 p.m.
Chicago Sunday Evening Forum: (Broadcast by WEBH-FM)
Candle Light Service by Children of the Church School and Christmas Pageant by members of the Youth Class, "Christmas in the Heart" ..... 7:00 p.m.

Saturday, December 24—Christmas Eve Service
Dr. Bradley's subject: "A Song in the Night" ..... 11:00 p.m.

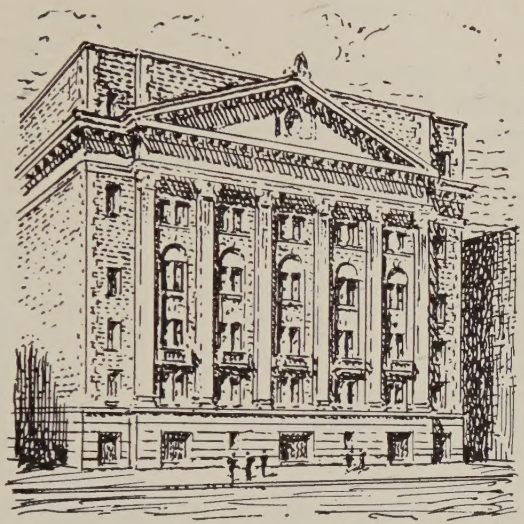
Sunday, December 25—Christmas Day. Dr. Bradley's subjects:
"Why Christmas Lasts," broadcast by WLS ..... 11:00 a.m.
WCFL, Vesper Broadcast ..... 5:45 p.m.
Chicago Sunday Evening Forum: (Broadcast by WEBH-FM)
Dr. Bradley's subject: "Herod and the Child" ..... 7:00 p.m.

Saturday, December 31—New Year's Eve Service:
Dr. Bradley's subject: "Beginning Again" ..... 11:00 p.m.

Sunday, January 1—New Year's Day. Dr. Bradley's Annual Sermon on "Courage" and New Member's Reception, Broadcast WLS ..... 11:00 a.m.
Chicago Sunday Evening Forum: (Broadcast by WEBH-FM)
Dr. Bradley's subject: "Resolutions vs. Resolution" ..... 7:00 p.m.

JANUARY BOOK LECTURES

Dr. Bradley will lecture every Thursday noon during January in the Chicago Public Library, Memorial Auditorium, and every Wednesday evening at 8 o'clock in the Peoples Church.



THE PEOPLES CHURCH OF CHICAGO

Lawrence Ave. at Sheridan Road

This Church was founded July 7, 1912, as a liberal independent church. It united with the American Unitarian Association, Western Unitarian Conference and National Federation of Religious Liberals in 1923. Property purchased for new building 1924. Ground broken June 14, 1925. Corner stone laid November 15, 1925. Church dedicated October 10, 1926. Preston Bradley has been the Pastor from the beginning of the Church.

Declaration of Principles

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

Dr. Bradley's Book

New Wealth For You—$1.00

Other Books by Dr. Bradley

Mastering Fear
Courage For Today
Power From Right Thinking
Life and You
Meditations
My Daily Strength
Happiness Through Creative Living

ALONG THE WAY

By DR. PRESTON BRADLEY

SINCE last we met in these monthly chats with you, so many things have happened to me, and I have had so many unusual experiences, that I hardly know what to select to tell you about. It has been an unusually busy month but one doesn't mind being busy if one is doing that which one enjoys.

I decided long before the presidential campaign became the center of attention that I would not discuss contemporary problems or any aspect of the political situation in the Sunday morning sermons. I felt that the people were sufficiently saturated all during the week from television, radio, newspapers and discussion that there ought to be one hour in the week in which the deeper things of life would be emphasized. I am indeed happy that I made that decision, for the series of sermons which I preached, straight through those hectic days, on God attracted larger congregations, a greater response from radio listeners and more kindly expressions from the people I met during the week than any series of sermons I have preached in a long time. We have had more requests for copies of those sermons than for any other series. This has indicated to me beyond any doubt whatever that people are basically interested in their spiritual welfare. So influenced have I been by the results of this experiment that I am going to continue it through the holiday season and possibly longer.

Because I have always been interested in contemporary problems in government, economics, education and all the social problems which rotate around these interests, we are going to treat these matters in a Chicago Sunday Evening Forum series every Sunday evening at seven o'clock. The forum series will last until Easter day. At the evening forum I shall discuss all kinds of controversial matters, and the Magikist Services were so interested in giving a larger audience to the series, that they are sponsoring it over WEBH-FM every Sunday evening. Occasionally I am going to invite authorities in their respective fields to participate in the discussion with me.

Since the opening of the season there has been a renewal of interest in all departments of the church. This is most encouraging. Our Church School is in operation every Sunday under the direction of Rev. Ruth Ann Bassler, our Minister of Education; and Mr. J. S. Kolinen, who was formerly Superintendent of our School has recently returned after a long absence.

The Woman's Club is growing in every department; while at a recent Sunday afternoon meeting of the Professional and Business Woman's Club it was necessary to bring in additional chairs in order to seat the audience.

The Men's Club have arranged most interesting programs for their winter meetings. The list of speakers is composed of many leaders in various fields in our city. I feel very much encouraged with the renewal of interest in every area of our church life.

Our Chorus Choir, under the direction of Mr. and Mrs. Frank L. Bennett, has never rendered more beautiful music than this church year.

Our Usher's Club, composed of twenty members, has recently presented the church with a new fifty-star flag in memory of Mr. Russell Young, former member of the Club and one of

the most active members in our Board of Trustees. We all miss him deeply and are grateful for his memory.

Mrs. Russell Young has had installed, as a memorial to her husband, the new lighting system for the outside of the church building. The columns in the facade are going to be brilliantly lighted. The front of our church architecturally is a thing of beauty and this will call the attention to it of those who pass by in the night.

There are many other things I could mention and many names I would like to record, but that must be left until we enter next year, our Jubilee Year, and observe the Fiftieth Anniversary of our church and my pastorate. The plans for that year are already being made and we are all looking forward to it with pleasant anticipation.

I could not close this section of my article without telling you of our successful 49th Annual Bazaar. First of all, we were blessed with having perfect weather on both days and evenings. The people gave their support to such an extent that it was one of our best bazaars. Our radio friends sent many lovely things, manufacturers and merchants in Chicago made most attractive donations. The dinners that were served on both evenings merited the enthusiasm of all who partook. All in all it was a wonderful two days. Apart from the great financial assistance that the Bazaar gives to the church, it is an opportunity for me to meet personally many of our radio friends and members. This opportunity helps to create a more solidified church spirit and people get to know each other more intimately. In a church where the congregations are as large as ours this is always important. We have hundreds of people who attend only the services and do not become a part of the activities of the church, and this is one opportunity for them to make themselves known and to meet people of the church, so it has a great social influence as well as giving monetary help.

Mrs. Harry D. Stone, the President of our Woman's Club, was the general chairman of the bazaar and for weeks devoted most of her time and energy, as did many other women of the club, to making the bazaar the success that it was. My heartiest appreciation goes to all who worked so faithfully and who purchased so graciously.

* * *

I was delightfully surprised the other morning to have a telephone call from Dr. Herbert M. Phillips, President of the Albert Schweitzer Education Foundation, telling me that Dr. Schweitzer's grandson was to arrive by plane that morning, and wanting to know if I would have lunch with him at the Chicago Athletic Club at noon. Fortunately I was free and accepted his invitation. It was an unforgettable experience for me. Dr. Phillips and I were already at the table when Mrs. Phillips arrived with the Doctor's grandson, Philippe Eckert, and an interpreter.

Philippe is a young man of only nineteen. He was born in Alsace-Lorraine. His mother is a daughter of Dr. Schweitzer. His father is a distinguished manufacturer of pipe organs and his factory is near Zurich, Switzerland. The family live in Mannedorf, a suburb of Zurich. As they walked into the dining room I was startled with the resemblance to his grandfather, even though many, many years separate them. I am quite sure that when Dr. Schweitzer was his age, he greatly resembled the young man. There are the same rugged features, penetrating eyes, the contour of the face is very much the same and the

shape of the head. As the young man grows, should he develop a mustache, I am sure the similarity will be striking.

Interestingly and strangely enough, Philippe has never visited his grandfather in Lambarene, but is planning to do so at his first opportunity. He is serving his apprenticeship in the organ factory of his father and, as a part of that training, he is visiting and studying the manufacture of organs in the better organ factories in the United States. He has the Schweitzer love of music and is particularly sensitive to the tonal qualities of organs.

We had a most interesting luncheon conversation which lasted more than two hours. I was interested in learning at the table that he is a loyal vegetarian. Since the age of five he has never tasted meat products of any kind. He does not use tobacco nor alcohol. He drinks milk. It was rather a refreshing experience to meet a young man, and particularly a European, at the age of nineteen, who follows such a procedure in his personal habits. He projected vitality and an energy possessed by few young men of his age. I asked him if his vegetarianism was based on health measures and he replied "No," but it was based on esthetic principles. He shares with his grandfather an abhorrence to destroying any form of life; yet his grandfather is not a vegetarian nor was his grandmother nor his mother, but his father is a strict vegetarian. I was very desirous of going more deeply into the situation with him and he seemed perfectly willing to discuss it, but there were so many other things we wanted to talk about and the time was so limited that it had to be left there.

We talked about the philosophy of music. He speaks French and German superbly, but no English. This made it difficult for all of us. This language barrier stands in the way of better understanding. It is true in the United Nations; it is true in international affairs and it is true everywhere. The greatest thing that could happen for international comity and for world peace would be a world language. It seems to me that much more ought to be done in education in every country in the world leading up, after a few generations, to the achievement of this important matter. One would expect, with the facility of world communication that more steps would be taken to develop the structure of a world language than are being taken. It may take a hundred years to accomplish it, but it would be one of the greatest assets to understanding each other. Philippe was very much interested when I told him of my experience in Dublin, Ireland, in sitting in St. Givens Church at the console of the organ which the great Handel played. It was on this organ that the composer conducted his rehearsals for "The Messiah." The first public presentation of "The Messiah" was in London but much of the rehearsing was done in Dublin. Philippe had never been to Dublin but said it would be worth a trip just to see the organ console which the fingers of the great Handel had touched. Dr. and Mrs. Phillips and I asked many questions and found him most gracious in his replies. His impression of America was favorable, but he said he couldn't speak with any degree of authority because he did not know enough about our country and people. He did mention the hospitality which he had had and the vitality which was indicated everywhere he went. He is back in Switzerland now, and we are looking forward to seeing him again in August, when the International Conference on Religion is held in Switzerland. We received a warm invitation to meet his

family. I am grateful to Dr. Phillips for giving me the opportunity of meeting such an inspiring personality, who is a worthy representative of a great family.

* * *

One of the great churches of America and the largest Congregational Church in the world is the First Congregational Church of Los Angeles, California. You can imagine my delight, as well as surprise, when I was invited by the distinguished minister of the church, the Reverend Dr. James W. Fifield, Jr., to preach in that pulpit. Dr. Fifield gave me the privilege of selecting the first available Sunday in which I could be with him. I found, because of other commitments, that I could be in Los Angeles on Sunday, November 6th. This was the date decided upon and it was one of the great Sundays of my life.

In my own pulpit I invited Dr. Homer Jack, the Executive Secretary of the National Committee for a Sane Nuclear Policy, to speak both morning and evening. This Dr. Jack did, and he did it most acceptably, speaking on Dr. Schweitzer in the morning and on Africa in the evening, both subjects on which he is an authority. I have talked with many people who heard him, both morning and evening, and they spoke enthusiastically of his visit. Dr. Jack had a distinguished career in Chicago as Secretary of the Chicago Council Against Racial Discrimination and later as Minister of the First Unitarian Church of Evanston, which built the new church under his administration.

I never fly unless it is an emergency. I have flown to Washington, St. Louis and New York, but only when there was no other way of my keeping engagements. I try to arrange my schedule in such a way that I may travel by train. In enjoy train travel. I can rest better and I have more time to read and relax and I don't arrive all confused by difficult changes in time and many other factors connected with flying. My friends all thought I would fly to California, but I didn't. I took the comfortable City of Los Angeles on the Milwaukee Railroad at the Union Station and enjoyed every moment of the trip. It is a most comfortable train. I had a wonderful bed and every courtesy from everyone on the train. I was sorry when the journey was over. By the first night after dinner it was time for bed. One could relax and rest in the morning. The afternoon passed quickly, viewing the beauty of the mountains, the passes, the gorges, the snow-capped peaks, the blue sky, the winding road. It was all a beautiful experience. Then dinner, and Los Angeles in the morning. I didn't have one moment of boredom on the whole trip. To me it is a great tragedy that the passenger traffic on our railroads is gradually being eliminated and mainly from economic necessity. The railroads built this country and there would have been no country without them. The government subsidizes planes and ships, but all they can do with railroads is to levy higher and higher taxes. There are only a few great trains left in this country and most all of them, with the exception of the fine Illinois Central Panama Limited, are trains to the West Coast. Both my going out and returning trip were restful and I wish I could do it more often. The dome car enabled me to be almost a part of the mountains as we went through them, and one cannot see a herd of antelope racing, as I did in Wyoming, without being thrilled.

Another interesting experience on my Los Angeles visit was being at the Ambassador Hotel on Saturday evening, where Vice President Nixon

and his wife were present. We slept under the same roof that night and I saw something of the enthusiasm with which he was greeted and also witnessed the inevitable evidences of his weariness, and yet graciousness always predominated. The reason I went to the Ambassador Hotel for the week-end was because the Executive Manager of the hotel is a dear old friend, Mr. Phil Weber. My Chicago readers will recall him as the Manager of the Edgewater Beach Hotel for many years. He is one of the fine men in the hotel industry and there are many, including our own Leonard Hicks of the Albert Pick chain. Mr. Weber, with great hospitality, gave me a lovely bungalow room with a portico, and, on my arrival, a large basket of luscious California fruit.

Sunday morning dawned bright and beautiful. There had been rain during the night and it rained early in the morning, and they tell me it rained during church services. The First Congregational Church is not far from the Ambassador Hotel and I arrived at the church as the 9:30 service was being concluded. They have two morning services, one at 9:30 and one at 11. The church seats about 1800 people. I slipped into a back seat for the closing of the first service and felt immediately the worshipful, inspiring atmosphere of that beautiful interior: the long center aisle, the high-vaulted ceilings, the subdued lighting, which was turned on and off at the various parts of the service; the dignified, worshipful chancel, with the choir on either side, and the pulpit and lectern in their traditional places. Seated in the back of the church I could sense the worshipful atmosphere of the great building. The tower rises above that whole area of the City of Los Angeles, not far from Wilshire Boulevard.

At the conclusion of the morning service, which Dr. Fifield conducted but did not preach, he took me to his big, round Study, a large room, big desk, and on the wall many mementoes, photographs, awards, diplomas, indicating the many-sided interests of his great ministry. I could have tarried in that room for hours; deep leather chairs and attractive decorations inspired reflection, and repose. I have never been in a Study quite like it. I was glad for him that all these years he has had the inspiration of a Study of that kind. Further down the hall, and there are many, many rooms, were the offices of the church, where busy secretaries and staff officers gave evidence of a tremendously smooth-working organization. The church has its own switchboard and many, many telephones to various offices. I have never seen a more completely integrated organization.

The service is sufficiently ritualistic to retain dignity and solemnity without being ostentatious. The fine choir proceeds up the center aisle in the processional, followed by the officers of the church, all in cutaway coats and striped trousers, and followed by the clergy, all in vestments. Dr. Fifield and I were the last in the processional and, as we reached the chancel he turned to the left and I to the right, where I remained until I walked up into the pulpit to preach.

The music was incomparable. Singing in the choir was a former member of our fine choir, who was loyally devoted to our church for many years, and is now doing social service work in Los Angeles, Mr. Howard Wentz II. Mr. Wentz and Mr. Phil Painter, formerly of Chicago, and Mrs. Dolly D. Kelly had taken me the day before to see the Marine Gardens and on a long drive through the scenic beauties in the environs of Los Angeles. I deeply appreciated their kindness to me.

After the singing of the hymn and a most gracious introduction by Dr. Fifield, I walked up the pulpit steps to preach the sermon. I looked into the faces of about 1800 people in that beautiful sanctuary, practically every seat was filled, and on the way I breathed a little prayer that I would meet the challenge of the moment. Never have I enjoyed preaching more, except in my own pulpit. In just a moment or two I felt the atmosphere of the occasion. I preached on the subject "A Religion For Today," and I have never had a more responsive congregation. At the conclusion of the service I stood for an hour and a half at the foot of the chancel, greeting old friends and members from our church and from Chicago. It was a revelation to me. People I had married years ago; people for whose families I had had funerals; people I had christened; people who had attended our services; members of our church. There were over a hundred from our own church who had moved out there during the years. I never realized the influence of our church, through the radio and across the years was what it is in California. Well, I might tell you more about this, but my space is gone. The return home was restful and I was glad to be back, but it was a great experience for me.

* * *

This is our Christmas number. I am about to share my 49th Christmas season with you and our church. We are planning a beautiful Christmas season in the church. I hope you will read the program carefully. I hope you will attend as many of the Christmas services as possible; and from the bottom of my heart I wish for you and all you love, the happiest holiday season you have ever known. It is always a season of memories and for some of us there is a tinge of sadness.

I shall expect to see you often during the month of December; and be sure to plan to attend our Christmas eve service at 11 o'clock, our New Year's eve at 11—and may the year ahead be one of deep achievement and realization for you all.

Keep looking up!

"IS THERE A GOD?"

Sermon by DR. PRESTON BRADLEY
Pastor of the Peoples Church of Chicago
OCTOBER 9, 1960

(So many requests have been received for the series of four sermons which Dr. Bradley preached on the subject of God, that we are publishing the first two sermons in this edition of The Liberalist and will publish the remaining two in the January number.)

ON these four Sundays in which I am going to talk about God I want to immediately establish this premise: I'm not going to discuss the idea of God in theological jargon; I'm not going to discuss it as it would be discussed by the great theologians of history, nor our contemporary thinkers in the field (they are usually difficult, complicated, almost, at times, obscure); I'm not going to discuss it in terms of Professor Paul Tillich or Reinhold Niebuhr, or even so great a one as Professor Whitehead; I'm not going to

talk about it in terms of Michael Buber, or any of the great theologians with whom I am familiar. I want to bring this whole matter out into the simple area of every man being his own theologian. Not technically, not scientifically, not as a specialist, but based upon the validity of his experiences; for every person's philosophy of God is the result of his personal experiences. Nothing else! We can develop a mechanistic point of view and a scientific point of view of God, and we're familiar with all the arguments that are used to establish the reality and existence of God—all of these things belong in the definite area of the scholar and of the theologian. I have tried to read them all; I have tried to keep informed, I try to keep in the company of the best thinking that's being done, but it is not the purpose of this series to talk in those terms at all.

I want to see if we can get a comprehension of infinity that will be so plain and so simple that it will be helpful to anyone who is wavering because of the infiltration of all of these arguments and discussions about God and because of attempting to do it on a scientific, logical and even rational basis so that they deny the reality of God, for that's the kind of God that they deny; but I'm interested in every person being their own theologian, for every person is. The word theology itself is a combination of the Greek word "theos" and "logos" which means "word" or "knowledge." The Greek word for God is "theos" and it is from that word that we get the word theology, and theology is the study of God. Professor Sidney E. Meade (who has stood in this pulpit) formerly President of the Meadeville Theological School at the University of Chicago, now going to be a professor in Southern California, has just written a very interesting article in the contemporary issue of THE PULPIT which he calls EVERY MAN HIS OWN THEOLOGIAN, and every man is! We develop our own theology, and it is developed pretty largely upon the experiences we have had with life, for any theology worthy of its name must grow out of life. If it has only to do with set dogmas and creeds, ceremonies and isms, the controversies of churches, the competition of the Protestant world, the dogmatics of any other field of religion, if that is the whole revelation of God then I, too, would become definitely a doubter about the existence of such a God! That kind of a God does not occur in my own theological thinking: not a god that can be defined by a definition!

I don't believe there is any definition of God; I don't believe there's any scholar or any person who can tell us what God is! The whole idea of God is beyond the capacity of finite comprehension! So whenever I see a creed that says "I believe this" or "I believe that" I repudiate it! I do it kindly, but I refuse to accept it, for you cannot incorporate the reality of God in a statement which is the product of the mind of man—and every creed is man made, it is not God made; every dogma is a man-made dogma which has grown up within the field of religion through the centuries, largely based upon the experience of man! They have all been sincere, they are all honorable, they mean well, but they are inadequate, they are incomplete! If you have a God which you can define you have a limited God, for definition always implies limitation. When you can define, you limit, and a limited God would be no God at all. Such a God would be non-existent, if you can limit him.

In my concept of God I like to begin

with this: Have you been to the Planetarium lately? That great Planetarium down in Grant Park! How blessed our city is with the opportunities that we have at our great museums; our great opportunities of education to know and appreciate and understand life as you will find it in our great Lincoln Park Zoo. Life! I visit the Planetarium because sometimes I feel the need of spaciousness. I feel cramped sometimes, limited, earthbound, earth-conditioned, earth-controlled! Life seems so much with me. And then I go down to the Planetarium, and what do I see? Order! Symmetry! Plan! Design! No chaos, no confusion! Every star in its place; every planet obeying the fundamental law of the planetary system! Every moment of it convinces me of design! I cannot conceive design without plan! Can you? I cannot conceive plan without a planner! Can You? I look at the stars and their constancy sings into my soul "design," "plan," "pattern"! No anarchy, no confusion, no defiance, but each playing its little part in sidereal space according to the pattern and the plan! I cannot conceive a plan without a planner! And then when I come into the sphere of moral values: a man did not invent goodness; man did not "discover" truth or "invent" it; man did not "create" beauty! These fundamental values are all co-existent with the cosmos, and the laws of goodness, truth and beauty are just as much a part of the pattern of infinite creativeness as are the stars or the planets; so I transfer from the scientific observation of the mechanistic over into the realm of moral values and I see those values are consonant with the scientific pattern, and I cannot conceive of those values without the previous concept of value. Somewhere within the confines of this whole great scheme of the cosmos there must be intelligence! If Dr. Einstein, one of the greatest of them all would deny the existence of a primal cause (although he never did) I should refute it with Dr. Einstein himself! He would be the refutation! There is no astronomy without an astronomer; there is no chemistry without a chemist; there is no art without an artist; there is no science without a scientist! None! And when I think of these great human values as co-existent with the eternal reality of the divine, then I say to man: "Oh, little man, you who build your grandiose schemes, patterned after your own selfishness, your own ambitions, your own pride, don't you know that you are not in tune with the eternal? Can't you sense that you do not belong to the ages? You, little man, deny the reality of the spiritual and the presence of the divine! You, Mr. Khrushchev, atheist that you are, denying every spiritual value of the dignity of man! You know nothing of dignity! Man is inconsequential with you. You, Mr. Mao, kill three hundred million Chinese and then boast of a hydrogen bomb! Three hundred million dead, and then you stand in your little boast and say "We still have three hundred million left!" What do you know about the dignity of man! You and your atheism, your mechanics, your science in that realm, what do you know about the dignity of the human soul? It is prima facie evidence to me that the creative cooperating impulse of the cosmos is on the side of moral and spiritual values!

While my God is not incorporated in any creed, in any form tangible to the mechanics of religion, my God grows increasingly bigger with every day of my life! The painter . . . (Don't miss the Corot exhibition in the Art Institute) Go and look at Corot down

(*Continued on page* 13)

The Liberalist

FREEDOM—FELLOWSHIP—CHARACTER

PRESTON BRADLEY, LL.D., D.D. ..... Editor
GRACE THAYER BRADLEY ..... In Memoriam
ETHEL WELLS SMALLEY ..... Assistant to the Editor
MAY H. HARRISON ..... Business Manager

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EDITORIAL

WHAT is the joy of Christmas? To us older folks it is the deep abiding faith that a baby born in the world is more powerful than all the Caesars, and that the light from the face of a little child still illumines all the dark places of the earth. But to children it is the joy of surprise. When those youngsters of yours at home slip down the stairs long before it is dawn on Christmas morn and look at the tree that you trimmed all evening, after they were fast asleep, what is the joy that comes to their little hearts? Why, it is the joy of surprise, isn't it?

All the happiness of Christmas centers about the home. Home for Christmas! Ah, that would be Christmas indeed! In the far-off days of my own childhood, in the country home where we had round-oak stoves, burned wood, and used kerosene lamps, Christmas was the happiest day of all the year. Christmas is home-time, and I feel sorry for that ultra-sophisticated type of person who cannot recapture on Christmas day the simplicities and the beauties of childhood. I believe in Santa Claus and I am not ashamed of it. The mere fact that I know who is Santa Claus doesn't make any difference. Why let that interfere? Without this kindly old heart of Santa Claus what a weary world it would be. There's a little home in the country where I wish I could go tomorrow. I can't. The demands of a busy life and radio schedules prevent that, and perhaps there are others, listening now, who can't be home, either. What a fine thing it would be if you would just call up that father and mother, or that loved one, and add to their Christmas joy by letting them hear your voice on Christmas. It is all a part of the Christmas happiness.

I have heard angels sing all my life. I have followed stars ever since I could remember, and I know all about the kindly heart of shepherds. I have even been a shepherd and tended a flock, so I don't permit the materialisms to rob me of the glory and beauty of the Christmas day. Follow the star, sing, sing, sing angel songs, and let love have full sway in your life. It is surprising how little it takes to make some people happy. Have you tried your best to do just that? Will someone be happy at Christmas who would not have been happy if it hadn't been for you? Well, that's Christmas. If

you want to make the world happy, give the world love, and love will come back to you a thousand fold.

To each of our readers, wherever you are, we send you our deepest and heartiest best wishes for a happy and a merry Christmas day, and may your happiness last the whole year through.

IS THERE A GOD?

(*Continued from page* 11)

there. And as I looked into his masterpieces (for he has always delighted me) I thought: "Until you can take a pallet, have on it just a mess of paint, and scrape a great gob of that paint off of your pallet and throw it at a canvas and have that result in a Corot, until you can do that, I know that design, pattern, creativeness are the eternal structure of the living God!"

Friday evening I sat in my room at the Broadmoor Hotel in Colorado Springs and saw the sun sink behind a peak in the Rockies. In the morning I awakened and a mist hovered over the mountain. And as I stood at my window yesterday morning I could have said that mountain is no more—I couldn't see it! But I knew it was there! Why do you get confused about God? He's there!

A LASTING CHRISTMAS GIFT

Give a year's subscription to The Liberalist to a friend or loved one—a reminder every month in the year that you are thinking of them. Members who have moved to another part of the country appreciate keeping in touch with our church and Dr. Bradley's sermons.

Send $2 to the church office, with name and address of person to whom the subscription should be sent, signing your name as the donor. A Christmas card will be sent in your name announcing the gift.

THE PEOPLES CHURCH,
941 Lawrence Avenue,
Chicago 40, Illinois.

Please enter subscription for one year beginning with this issue for:

.....(Name)

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Enclosed find Check ☐ Money Order ☐ for $2.00.

(Donor's Name and Address).....

"WHERE IS GOD?"

Sermon by DR. PRESTON BRADLEY
Pastor of the Peoples Church of Chicago
OCTOBER 16, 1960

MRS. BRADLEY and I had the opportunity of being present at the dedication of one of the chapels in the great Liverpool Cathedral in the City of Liverpool, England — a very modern cathedral which defies most of the traditions of cathedral construction. We were present in the afternoon at the dedication of one of the chapels of that great cathedral. As we were shown our places and took our seats in the chancel we looked at the program for the afternoon and I learned that the preacher was to be one of the most distinguished preachers of the English speaking world, the Lord Bishop of Liverpool, Dr. David. I looked at Mrs. Bradley and said: "Look at that subject!" His subject was THE EVOLVING IDEA OF GOD. When Dr. David went up into the pulpit to preach I thought: "Well, we're here for about an hour-and-a-half!", and I prepared to settle down, relax, and enjoy what he had to say. It was amazing to me that here was a theme, THE EVOLVING IDEA OF GOD, by one of the most distinguished Lord Bishops of the Anglican Church, and he spoke exactly seven minutes! Seven minutes on THE EVOLVING IDEA OF GOD! And in those seven minutes he outlined seven thousand years of the development and evolution of the idea of God! It was an experience I shall never forget!

We speak of the Hebrew people as being the source, the germination of the idea of monotheism; that is, that there is one God. That is the unique contribution of the Hebrew thought to the whole history of religion. The Hebrews were the first people in the history of civilization to conceive the idea of one God! Up until that time there were many gods and goddesses—gods and goddesses for every attribute, almost, of human quality. The mountains were full of gods; the skies were full of gods and goddesses, there were gods and goddesses everywhere! That was the best that the human mind could conceive until the coming of the Hebrew people, and their contribution is in the field of monotheistic theology: the idea of one God. That's distinctly Hebrew! But their god was on a mountain, and their god they called Jehovah. And their conception of god was mundane and earthly. It was a god who walked in the cool of the day; it was a god who talked to people and to whom people talked; it was a god that was created at the moment of cosmological development of the universe; when heaven was up and hell was down. The earth was stationary, and it was an earth-centered cosmos. All their conception of god was limited to an anthropomorphic influence: god-like man. The word "anthropomorphic" comes from the Greek word anthropos which is the Greek word for man. From that word we get our whole field of anthropology. And the Hebrew concept of god was a concept that was limited by man-made comprehensions: god was on a mountain, god spoke, you could see god, you could visit with god and, of course, the revelation there with Moses associated with Mount Sinai. That early concept of god was a pre-scientific concept; it was a concept when the universe had

not even been, we had not crossed the threshold of the exploration of the cosmos. It was all very limited.

Then as time went on we find the idea of god coming in contact with the Greek conception, and the Greek conception, up against the conception of the Hebrew conception results in the beginning that we find in the New Testament where it says: "In the beginning was the logos, and the logos was with God, and the logos was God," and logos is the Greek word for "word." Logos. And when the Hebrew philosophy of monotheism came in contact with the Greek idea of god (for the Greeks had an idea at this period), and the Hebrews had progressed into the era of the poet and the psalmist David, the psalms of David talk about an entirely different concept of god than the era which preceded it. The concept of the god of David was so far beyond the concept of the god on Mount Sinai that you could hardly recognize it, and yet one is a continual development and evolution of the other, straight on through! When this idea of monotheism came in contact with the Greek idea of the theos then something happened to the conception of god, and the conception of god was enlarged and people got a larger idea of god, not a limited idea of god, not god in terms of man, but the conception of god increased and increased and increased.

Then came Galileo. Then came Copernicus. Then came Kepler. And instead of a god who was imprisoned by a little bit of a segment of the cosmos, we had a god-like idea that was completely inspired and elongated and projected in the idea of Copernicus and Galileo; that we are in a universe; that the earth is not the only planet; that heaven is not 'up' and hell 'down'; that these things are all a part of the growth and the development of the idea of god and the truth of the great principle of god's creativeness. Galileo, who paid, and paid deeply for his understanding. Copernicus; the great Giordano Bruno. These men who said: "I am not satisfied with your little god! I don't want a little god who stands on a mountain top or a god who says "I am a jealous, I am an angry god! I am a man sublimated into a god!" That idea was revolutionary when the expanding cosmos came, and they were called atheists. And they call people atheists today; and the people who use that word haven't any conception of its growth or what it means! Do you know that the first Christians were called atheists? An atheist is a man who refuses to accept the current interpretation of things. An atheist is one who thinks through; doesn't depend upon mere current interpretations or what most of the people think. The Christians were called atheists by the Romans because the Christians would not accept Roman ideology. The early Christians refused to bow to the knee of Rome, and because they refused they were called atheists. Socrates was called an atheist. Socrates was no atheist, as the word is so commonly used by people who don't know its connotations or its origin. Socrates was no atheist. He was far away from atheism, as we think of it. Socrates was compelled to drink the Cup of Hemlock because Socrates refused to accept the ancient Greek gods. Socrates was an atheist because he refused the normal conception of god. It wasn't because he didn't have any conception of the infinite, because every Greek scholar knows that Socrates and Plato had a tremendous penetration into infinite truth. Socrates had to drink hemlock because of the fact he was an atheist against the current thinking. We call a

man like Voltaire an atheist. Voltaire was not an atheist. Anyone who has ever read Voltaire or who knows Voltaire knows that Voltaire was not an atheist. He was far removed from atheism. Voltaire simply refused to accept some of the unscientific, outgrown, unworkable theological theories of an anthropomorphic god: a god who is a sublime man; a god who has all the attributes of humanity, and he refused to accept the limitations about God which are confined in creeds and in dogmas. I have said it repeatedly, and I think it can be substantiated by the best scholarship I know, that there never has been a creed written by man (and all of the creeds were written by men); that there has never been a creed written by man which was sufficiently inclusive to incorporate the whole reality of god. I do not believe there is in existence a statement by the mind of man that can conceive the whole reality of the eternal. God is still in process of revelation. We have only touched the border of the reality of God. Nobody can exhaust it; nobody can define it! It is as unlimited as sidereal space. It belongs to something which cannot be measured and cannot be determined or weighed or analyzed into a formula. You can't put that concept of God into a formula. Man does not possess the physical, the biological equipment—the brain cells. We haven't the cellular capacity in our brains. It's beyond the potential of our own biological equipment. We have six or seven million brain cells, and the best authorities tell us that man only uses about forty percent of his brain capacity, and when I see the thinking that some people do I think that's an overestimation! Think of having sixty percent of brain capacity that we're not using! That's tragedy! But we do not have the potential and we do not possess the biological equipment to conceive the immensity of the reality of God. The thinking of man has been compelled to make readjustment and recomprehension in this age in which you and I live, an age which has annihilated space; an age in which we travel faster than sound; an age in which we've made a parking space of the sky; an age in which man is continually decreasing the areas of his own cosmos. When you get into an age like that, you are compelled to begin the development of an idea of god that's way beyond the idea of a mountain; that's way beyond the idea that is so frequently identified as the reality of God. You don't get a little God as you expand the universe—you get a bigger God! And when people say to me: "Why you don't believe in God!" I answer back to them: "The God I believe in is so much bigger and so much greater than any little concept of God I know that instead of saying 'I don't believe in God,' I have to say to you 'I believe in a larger God! I believe in a God that we have been compelled, by the development of our cosmic consciousness, to fit into the scheme of the cosmos: direction, will, purpose, intelligence!' And any concept of God that does not include direction, intelligence, purpose, pattern is a conception of God which belongs to superstition and to fear—a God which people are afraid of! I cannot be afraid of God! I'm not afraid of God! The only thing I'm afraid of is that I can't live up in my thinking and in my living to the intimation of such a God; that I might be little and small and penurious and unkind and uncharitable when the bigness and greatness of the eternal is unfolding to me from every laboratory, from every microscope, from every telescope! God is not getting smaller; He's getting bigger and greater! And

the mind that is afraid of that is an earth-bound mind, a mind that is a part of the temporary."

Benjamin Franklin's seventeen year old grandson went with him once to France and he was privileged to call on Voltaire. And Mr. Benjamin Franklin took his seventeen year old grandson in to see the great philosopher. And as they left Mr. Franklin said to Voltaire: "Would you kindly give the boy a parting word that he can remember!" Voltaire put his hand on the head of the seventeen year old boy and he said: "My son, my son, remember always two words: God and Freedom!"

THE GOD IN MAN

Our humanity is by no means so materialistic as foolish talk is continually asserting it to be. Judging by what I have learned about men and women, I am convinced that there is far more in them of idealist will-power than ever comes to the surface of the world. Just as the water of streams is small in amount compared to that which flows underground, so the idealism which becomes visible is small in amount compared with what men and women bear locked in their hearts, unreleased or scarcely released. To unbind what is bound, to bring the underground waters to the surface: mankind is waiting and longing for such as can do that.

Albert Schweitzer

THE FOLLOWING NEW MEMBERS WERE PUBLICLY RECEIVED INTO THE PEOPLES CHURCH SUNDAY, OCTOBER 30, 1960

Miss Carol Jean Abbott,
2529 Foster Ave., Chicago 25.
(From United Church of Christ)

Miss Janet R. Abbott,
2529 Foster Ave., Chicago 25.

Mr. and Mrs. Lucien Borhauer,
R.R. 1, Box 423, Sawyer, Mich.

Miss Beatrice Boyd,
681½ Wrightwood Ave., Chicago 14.

Mrs. Eva M. Brown,
4547 N. Claremont Ave., Chicago 25.

Mrs. Rose Cebrzynski,
4007 W. 24th Pl., Chicago 23.

Miss Myrtle L. Forsman,
5325 Magnolia Ave., Chicago 40.

Mrs. Patricia Grosch,
846 Lakeside Pl., Chicago 40.

Mr. and Mrs. John L. Hartmann,
515 Grant Pl., Chicago 14.

Mrs Sadie Mayse,
846 Lakeside Pl, Chicago 40.

Mrs. Berthe C. Smith,
4045 N. California Ave., Chicago 32.

Mrs. Lillian R. Speed,
Route 2, Lawrence, Mich.

Mrs. Josephine Stauffer,
1255 Bryn Mawr Ave., Chicago 40.

Mr. and Mrs. John Stiles,
5443 Broadway, Chicago 40.

Mr. John Stiles, Jr.,
5443 Broadway, Chicago 40.

Mrs. Mildred Sullivan,
3142 N. Kenmore Ave., Chicago 13.

Mrs. Pearl A. G. Vestal,
210 N. 9th St., Hamilton, Ill.

Mr. and Mrs. Otto C. Weishaar,
6047 Gunnison St., Chicago 30.

Mr. and Mrs. Nels E. Werner,
3130 Lake Shore Drive, Chicago 14.

BOOK CHATS

LINCOLN FOR THE AGES: edited by Ralph G. Newman. 76 Distinguished Americans tell his story. Published by Doubleday & Company, Inc., $5.95. "Take hold with an honest heart and a strong

hand." With this quotation from Lincoln, David C. Mearns heads his Foreword to the book. He asks how stands the audit of Lincoln in this, his one hundred and fiftieth year. "Surely," says Mr. Mearns, "this sesquicentenary calls for an accounting, and, just as surely, this work is not unrelated to it."

The book, however, is not a sterile, balance sheet, but he mentions many things it is not. It is not a compendium drawn from eager remembrancers such as James Quay Howard, William Henry Herndon, Francis Bicknell Carpenter, and Allen Thorndike Rice, produced in the second half of the last century. "These *present* writers have been denied contemporaneity with their subject. On the other hand they enjoy certain advantages not permitted to those former intimates, acquaintances and garrulous observers. . . . Neither is this, by usual definition, an anthology, such as has been typified at its finest by Paul Angle's *The Lincoln Reader* . . . this is a report on the Lincoln story and the Lincoln status as they were found to exist at the close of his one hundred and fiftieth year. . . . For its preparation almost fourscore specialists have been carefully selected and commissioned to discuss that aspect of Mr. Lincoln's life and character with which they have attained widely acknowledged competence. They include poets and priests, collectors and critics and congressmen and chemists, businessmen and bibliographers, governors and widows, lawyers and librarians, editors and sculptors, historians and dramatists, generals and educators, senators and journalists.

"The enlightened service of private collectors is acknowledged, for they have preserved, extended and enriched the record. Their labors have been and are devoted. They have sought out, and are seeking the rare, the scarce, the curious, the stray and, let it not be overlooked, the expensive. They are the true Lincoln men. Private collectors have conferred outstanding benefits upon Lincoln scholarship and their most important contribution has been made by placing their libraries in public repositories where they have become a community or national resource. Largely because of them the image of Lincoln grows constantly greater and his memory holds renewing meanings for the race."

Ralph G. Newman gives a most interesting introduction to the book. He says that it is likely that more appears in *Lincoln for the Ages* on the *meaning* of Lincoln to all mankind than has ever been assembled in a single volume and that it is not the biography of a man whose life span was fifty-six years, two months and four days, or of what he did in that brief time. "It is an interpretation of the man, an explanation of his hold upon the minds of men, and an attempt, we hope, to come closer to a real understanding of why Abraham Lincoln lives for the ages." At the one hundred and fiftieth anniversary of his birth, on February 12, 1959, twenty-five hundred persons assembled in Springfield to pay tribute "to the State's greatest son." The host was William G. Stratton, Governor of Illinois. The principal speaker was Willy Brandt, Mayor of West Berlin. Other speakers were Ambassadors Sir Harold Caccia from Great Britain, Herve Alphand from France, and Ernest Bonhomme from Haiti. Seven other ambassadors sat in the audience, with representatives from twenty-one foreign countries as well as distinguished Americans. They had gathered to pay homage to the memory of Abraham

Lincoln, whose name has become synonymous around the world with the American philosophy of Freedom. It was not ironic but, one hopes, prophetically appropriate that Willy Brandt gave the main address.

"Truly ironic and charged with drama was Nikita Khrushchev's visit to the Lincoln Memorial in Washington. Who can guess the thoughts and emotions of the greatest living proponent of all that Lincoln abhorred in social philosophy, as he studied the compassionate face of the statue? No one knows. But in his country, where Americans are viewed with suspicion and the United States is considered the ultimate example of capitalistic evil, Lincoln is regarded as a saint. His speeches, his biographies, are read, and the man himself is almost worshiped. Is this an anomaly?

"Not long ago a man from far-off Pakistan came to visit me. One of the leading lawyers of his country, and head of one of its principal law schools, he was here as a guest of the State Department. He told me that his primary reason for coming was to visit the Lincoln shrines and the places where Lincoln had lived, worked, and spoken. A devoted Lincoln student since first learning to read, he said that in Pakistan there was a tremendous interest in and love for the sixteenth president of the United States and complained that we do not send enough books about Abraham Lincoln to his country."

Here in this book are seventy-two articles about different phases in the life of Lincoln, by seventy-two sources. Carl Sandburg writes on "The Most Enduring Memorial to Lincoln." There is a short article from the Autobiography of Lincoln. Paul M. Angle writes of "Lincoln in New Salem"; Ruth Painter Randall gives an intimate picture of "The Lincoln Family"; Paul H. Douglas of "Lincoln and Douglas"; Mort Reis Lewis writes of "Abraham Lincoln: Storyteller"; Adlai E. Stevenson of "The Election of 1860"; David M. Potter, of "The Six Most Fateful Weeks in American History"; Louis M. Starr, of "Lincoln and the Press"; Roy F. Nichols, of "Abraham Lincoln: Master Politician"; Robert S. Harper of "The Unpopular Mr. Lincoln"; Carl Haverlin, of "Lincoln and His Hope for a Just and Lasting Peace"; Ralph G. Newman, the editor, of "Lincoln and the Family of Man"; and sixty other writers on sixty other subjects. The book contains a chronoligical compilation of the significant events in the life and story of Lincoln; also biographical sketches of contributors; reference sources for quotations used as titles; a basic Lincoln library and an index. Certainly this is a book for one's Lincolniana and for everyone's library shelf.

The *RADIO* MAIL BAG

By ETHEL WELLS SMALLEY

BECAUSE of numerous requests for the series of sermons which Dr. Bradley preached during November on the subject of God, we are publishing two of them in this December number and will include the

other two of the series in January.

I am therefore restricting the Mail Bag to publishing letters only, for lack of space.

From a viewer and listener to Marty Faye's TV broadcast:

Dear Reverend:

I just have to write to tell you how marvelous your speech was on Mr. Marty Faye's program last night and how broadminded a gentleman you are on the touching talk of being a member of any faith.

I am a Roman Catholic and I never knew until this great debate how terrible some people are concerning one's religion that has been handed down from our forefathers.

We are all aiming to do and please our God, regardless of race, creed or color. After all, God was Jewish; should we dislike him?

In our religion we are taught to love one another regardless of creed, race or color. This I always practice. I am a widow with a daughter that God has blessed me with. She is adopted and was baptized before I took her from the orphanage a Lutheran. She is my main support and I am very proud of her.

We have listened to your program way back twenty years ago and loved it. Reverend, I just had to write you to thank you for your wonderful speech last night.

May God love, bless and watch over you.

Sincerely,

Mrs. Loretto M. Canelly

* * *

The following, on "This Is Your Life" stationery, is self-explanatory:

Dear Dr. Bradley:

I want to thank you again for your wonderful help in preparing and presenting our THIS IS YOUR LIFE tribute to your friend, Archbishop Sheil.

We felt that this was truly one of our most outstanding programs and I'm sure our viewers will agree when it is shown.

Again, Dr. Bradley, my personal gratitude and best wishes to you always.

Sincerely,

Ralph Edwards.

* * *

Dear Dr. Bradley:

I listened to your radio broadcast but the hour slipped by too fast. Your sermon on "God" was so wonderful and so invigorating, likewise the music, choir and soloists, the finest anyone would care to hear.

Thanks, Dr. Bradley, that a shut-in can listen to her favorite preacher and always enjoy a happy Sunday. The organ of your church truly sounded like a new organ and the soft bells during silent prayer sounded so harmonious and like a prayer.

I sent my little offering during the summer and your busy secretary acknowledged it.

A short time ago I lost a $10 bill. My sister and I looked diligently but could not find it. I prayed "With God nothing is lost any day or anywhere," and went about my work. Later, seated at my desk, my foot touched something and it happened to be my ten-dollar bill. I was so grateful I remembered your church before the week was out. You are indeed right. Our prayers are always answered when we trust God in all our affairs. Enclosed an offering of gratitude.

Sincerely,

Ann L. DeMert.

* * *

A word from Temple Sholom, from

its Rabbi; a personal friend of Dr. Bradley's:

My dear Preston:

I am sure you know what a tremendous program we at Temple Sholom were privileged to have through you, this afternoon. May I, as the Rabbi, express to you my personal gratitude. You were wonderful. It was grand of you to come and I am deeply appreciative.

With my warmest greetings and best wishes for your happiness, I am

Sincerely,

Louis Binstock.

* * *

Dr. Bradley received a Church News publication written by Rev. James H. Curtis, of The Unitarian Meeting House of Burlington, Iowa, and commented on it. The following was received in reply:

Dear Dr. Bradley:

Your note of friendly support for my new venture, the Midwest Liberal Ministers' News, is indeed much appraciated. I hope that, as you say, there *is* evidence "that we Unitarian ministers are able to laugh at ourselves." My brief experience has been that if we do not find ourselves capable of so doing, we soon find that others will find us excruciatingly amusing.

As for "keeping up the satire," I'm an incorrigible ironist and satirist; my so-called "prose" seems to come out with a slight ragged-edginess, whatever I myself may try to do about it.

Incidentally, I've been in your pulpit once, although not as sermonizer, at a service in which Dr. Mead of Meadville Theological School gave the sermon and I conducted worship. I also recall early childhood memories of hearing "Dr. Preston Bradley" on the radio, at an age when I had no interest or idea who you were or what church or religious position you may have had —I only knew I liked it in that strange, forgetful manner of children. I still smile when I think how much my parents enjoyed hearing you, one of them a nominal Catholic, the other a nonchurchgoing Protestant! You were, apparently, my first contact with liberal religion, although it was almost a decade before I discovered the liberal church as an institution, and found my own niche.

(Even 'way out here on the other bank of the Mississippi, some people still pick up your broadcasts from Chicago.)

Sincerely,

Jim Curtis.

I very well remember the Sunday when Rev. Curtis carried the service with Dr. Mead, during Dr. Bradley's absence from the pulpit. Dr. Mead's sermon was very excellent and was published in our Liberalist. I remember distinctly that I had a very fine impression of the young graduate student who assisted in the service. It is good to know that he is carrying the banner of liberal religion in Burlington.

* * *

On stationery of A. Bregman & Co., Real Estate Investments:

Dear Dr. Bradley:

I would like to take this opportunity to express my sincere gratitude for the wonderful help and participation that you gave during the recent Wyoming Association of Realtors Convention.

All the members of the Association are deeply indebted to you and I personally wish to extend my utmost thanks.

Very truly yours,

Aaron Bregman.

KEEP—ON—THE—BEAM.

DR. BRADLEY'S ENGAGEMENTS

OCTOBER

1—Funeral
Wedding
2—Sermon. Peoples Church
Broadcasts, WLS, WCFL
3—Funeral
Dinner, Chicago Literary Club, University Club
WBKB-TV
4—Planned Parenthood Meeting
Address. Old Timer's Banquet, Chicago Screw Company
WBKB-TV
5—Meeting, English Speaking Union
WBKB-TV
6—Funeral
Left for Colorado
7—WBKB-TV
Arrived Colorado
8—Address. Colorado Board of Realtors (C.R.E.B.) Broadmoor Hotel, Colorado Springs
Left Denver for Chicago
9—Sermon, Peoples Church
Broadcasts, WLS, WCFL. Address, Professional & Business Woman's Club, Anderson Hall
10—Worked in Study
Broadcast, WBKB-TV
11—Broadcast, WBKB-TV
Worked in Study
12—Broadcast, WBKB-TV
Address. Union meeting of men's clubs, of St. John's Evang. and 1st Congr. Church, in St. John's Church, Melrose Park, Ill.
Address, Belvidere Woman's Club, Belvidere, Ill. First M. E. Church
13—Broadcast WBKB-TV
Made TV broadcasts for University of Ill. Bond Issue.
14—Broadcast WBKB-TV
Address, Western Division, Ill. Educational Association, Galesburg, Ill.
16—Sermon, Peoples Church
Christening
Broadcasts, WLS and WCFL
17—Broadcast, WBKB-TV
Funeral
Made sick calls
18—Broadcast, WBKB-TV
Address, Bradwell School PTA
19—Broadcast, WBKB-TV
Worked in Study
20—Broadcast, WBKB-TV
Address, Chicago Passenger Agents Dinner, Palmer House
Sick calls
21—Broadcast, WBKB-TV
Cut four programs for WBBM
Cut four records for WCFL
Radio Broadcast, WBBM, with Jack Mabley-Fahey Flynn
Watched Kennedy-Nixon Debate
22—Funeral
Said goodbye to Marcel Marceau of France
23—Sermon, Peoples Church
Broadcast WLS, and WCFL
Wedding
Address, Masaryk Memorial Service, Czecho-Slovak Council of America, New Lawndale Hall
Address, 40th Anniversary, Metropolitan Community Church
24—Broadcast, WBKB-TV
Wedding
Cut TV tapes for ABC and BBC, London, England
Address, Great Books, Arlington High School Theatre, Arlington Heights, Ill.
Board Meeting, Chicago Public Library
25—Broadcast, WBKB-TV
Address, Hamilton Park Woman's Club. 14th Address for them.
26—Broadcast, WBKB-TV
Cut five broadcasts and three Shorts for WBKB-TV
Funeral
Rehearsal of "This Is Your Life" with Bishop Sheil and Rabbi Mann
Cut Ralph Edwards Program "This is Your Life," for ABC network, to be shown Nov. 20
Left for drive to Harrisburg, Ill.
27—Broadcast, WBKB-TV
Address, Saline County Teacher's Institute, Harrisburg
2nd Address, Saline County Teacher's Institute, Harrisburg
28—Broadcast, WBKB-TV
Worked in Study
29—Worked in Study
30—Sermon, Peoples Church
Broadcasts, WLS, WCFL
Address, Rockford Sunday Evening Club, First Congregational Church, Rockford
31—Broadcast, WBKB-TV
Worked in Study

FUNERALS

1—Mrs. Jennie Thatcher Dell'Aquila
3—Theresa White
6—Mrs. Jennie A. Bishop
13—Mrs. Louise Randall
17—Mr. Oscar Lee Francis
22—Walter E. Grace
26—Nell Seehery

WEDDINGS

1—Vivian Sosin and George L. Dunten
23—Harriet Heidelberg and Floyd Emry
24—Ruby L. Sadler and Samuel Borowitz

CHRISTENINGS

16—Garance LeBrun Wimmer, daughter of Mr. and Mrs. Lynn Wimmer

THE PEOPLES CHURCH

941 Lawrence Avenue

Sunday Morning Service, Broadcast by WLS ..... 11:00 a.m.

Chicago Sunday Evening Forum, Broadcast by WEBH-FM, 93.9 ..... 7:00 p.m.

School of Religion, Anderson Hall: All classes meet ..... 9:45 a.m.
There will be instruction for children who, because of distance, cannot come before 10:45 and for children who remain through the church services. J. S. Kolinen, Superintendent.

Choir rehearsal every Sunday. New members welcome ..... 9:30 a.m.

Uptown Temple Club: Mabel Snively, Sec., BUckingham 1-0416
Meets first and third Sundays, Anderson Hall ..... 5:00 p.m.
Dec. 4, Miss Ethel Wells Smalley will speak on "A Hobby Artist in Mexico," illustrated with colored slides. The second meeting will be a party in a private home. Call Mabel Snively for information; also SU 4-5173.

Woman's Club: Monday, Dec. 5, Mrs. Hulda Winbaugh, Chrmn. Ethel Wells Smalley will talk on "A Hobby Artist in Mexico," illustrated with colored slides. Hostesses, Mrs. John Raven, Mrs. Wm. Farnsworth, Mrs. Alice Pearson, Mrs. E. B. Eddins ..... 1:00 p.m.

Monday, Dec. 19: For members only, birthday and Christmas Party, Mrs. H. H. Lurie, Chrmn. "Christmas in Many Lands," by The Northland's Ladies Trio and Reader ..... 12:30 p.m.

Professional and Business Woman's Club, Sunday Afternoon Tea, Dec. 11. Christmas Party. All invited. Christmas Movies, Carols and a visit from Santa Claus. Bring toys and gifts for the unfortunate ..... 4:00 p.m.

Men's Club: Meets the fourth Tuesday of each month, but will hold no meeting in December. Next meeting January 24 ..... 8:00 p.m.

The Uptown Players, J. Bradley-Griffin, Founder-Director, *In Memoriam.*

Senior Girl Scout Troop No. 97, Tuesdays at 4249 Greenview Ave. ..... 7:00 p.m.

Intermediate Girl Scout Troop No. 187, every Thursday, Anderson Hall ..... 7:00 p.m.

Dr. Bradley's Broadcasting Schedule

WBKB-TV, Channel 7, Daily, Monday through Friday ..... 6:50 a.m.
WFMF, 100.3—Daily ..... 11:00 a.m.
WLS broadcasts the Sunday morning service ..... 11:00 a.m.
WCFL, Vesper Broadcast, every Sunday ..... 5:45 p.m.
WEBH-FM, 93.9, Sundays, Chicago Evening Forum ..... 7:00 p.m.

Subscription Coupon

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The Peoples Church is very grateful to Mr. William Gage of Magikist Services for their cooperation in sponsoring the broadcast of the Chicago Sunday Evening Forum over WEBH-FM; and for announcing our Sunday morning broadcast over WLS in their newspaper advertising.

The latest report from WLS shows that the 11 a.m. Sunday broadcast from The Peoples Church over WLS has the highest rating of any religious program originating in Chicago on any station at any hour.

For the great courtesy and support which Magikist Services extend to The Peoples Church, we express our deepest gratitude.

Preston Bradley

A friendly hint from a neighbor

A recent nationwide study conducted by the Central Automobile Safety Committee of Kemper Insurance revealed that seven out of ten persons killed or injured in traffic accidents are innocent victims of law-violating drivers.

Here's a tip that may save lives, perhaps your own: KNOW and OBEY traffic laws and DEMAND and SUPPORT strict and impartial enforcement of realistic traffic laws.

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